In order for posterity to understand that in this city of ours we have a plentiful supply of everything that pertains either to obligatory needs or to a well-adorned and delightful way of life, I have decided to add this chapter to the preceding ones, partly treating the things that are necessities in a civil society and partly those that are not necessities but from which the majesty and grandness of our state can be surmised.

To begin with, in the city there are four marketplaces, that is, public places for buying and selling. The common and general marketplace, in which merchandise of every variety is set out for sale, is located between the cemetery of St. Lambert to the north and the steps of disgrace to the south, and is enclosed on both the west and east sides by very large buildings. On it towards the east is the council hall (or burghers’ house), located in a row with other houses on both sides. Held up by smoothed columns, it is prominent because of its various statues of saints, and rises to a summit of uncommon height. On top of its pinnacles can be seen images of winged angels hewn of local marble. In the basement, the council’s wines are sold. This hall contains various rooms for the council members, the foremost among them being the one in which the entire council normally convenes for public business on Mondays and Fridays (they call it the council chamber). The building also has differing underground prison cells that vary according to the rank of the criminals. On the north side is the weighing hall (“hall of the scale” or Waagehaus), in which everything can be weighed as a benefit for the city. An alley intervenes to provide access to the council’s stable and its registry (called the Scriverei in German), and separate cells for defendants are also concealed under this registry. At

1 The seemingly pointless explanation is necessitated by the ambiguity of forum (translated here as “marketplace”), which could also be taken to mean “court.”
2 These steps of disgrace are presumably to be identified with the location for exhibiting criminals mentioned at the end of this paragraph.
3 The council’s meeting room is famous as the site for the signing of the Treaty of Westphalia, which brought an end to the Thirty Years’ War in 1648.
one end of the marketplace to the south, there is a house that juts out in front of the rest of the row, and is conspicuous for its solitary little tower, and while those who are to be marked for some crime which they have committed are kept in the lowest room of this house, there is a place higher up where scoundrels condemned to lashing or branding are first restrained by the hangman in iron shackles and presented for public viewing before being punished with flogging or the cutting off of an ear or being marked with a sign burned onto them with a cauterizing iron.

On the other side of the cemetery of St. Lambert, the grain market lies to the west and the fish market to the north. In the latter is the common hall of all the city’s guilds, in which according to the circumstances sometimes everyone and sometimes only the aldermen and the guilds masters meet to deliberate for the common good. Here the views of the common people are so firmly stitched together with hempen ropes that the council cannot unravel them, and for this reason this hall is justly but ominously called the “schowhaus,” which means “sewing hall,” or the “viewing hall” from the word for “look at” (“schauen”), because the low-born burghers are wont to hold meetings here to carry out public affairs, and when they depart from there in a long row after ending their deliberations, they are looked at by the throng that rushes up. It may be called the council hall of the workers. This synagogue of Satan was more or less always annoying to the city council. For it gave rise to every civil disturbance, first introducing various novelties in religion, and finally begetting the monstrosity of Anabaptism, which it reared for the destruction of all good men. In addition to this common hall, each of the prominent guilds has a hall of its own which they acquired for deliberating and for feasting.

The fourth marketplace is in the Parish Across-the-River, and in the past offered goods of every kind for sale just like the common marketplace. In addition, there are two meat markets that during their times of operation are supplied with various cuts of fresh meat. One is in the general marketplace, and in its cellar both domestic and imported

---

4 The building was called schuhus in Low German, a word of uncertain derivation. K.’s short (negative) assessment here of the guilds’ role in contributing to the Anabaptist takeover led the guilds to object to K.’s work (see General Introduction 3b).

5 “Synagogue of Satan” was a term for “conventicles,” that is, illegal gatherings of heretics, which Satan himself was thought to preside over in the orthodox conception.